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ABSTRACT

This paper presents findings of a study that investigated efforts to address ethical issues in 42 University Council for Educational Administration (UCEA) institutions. Data were gathered through a survey that was mailed to the department chairs of administrator-education programs at 50 UCEA institutions. A total of 42 responded, a response rate of 84 percent. Overall, respondents recognized the relationship between ethical problems and school leadership, expressed an increasing interest in ethics and trends in scholarship and policy, and viewed educational administration as a fundamentally ethical endeavor. Responses regarding programs fell into four general categories: (1) little interest in the area of ethics; (2) incidental treatment of ethics; (3) conscious efforts to integrate ethics into the curriculum; and (4) courses focusing on ethics, values, and moral leadership. Over one-third of the institutions offered courses on ethics and several required such courses for fulfillment of a degree. The factors that have influenced the rising interest in ethical instruction--demographic, political, organizational, and ideological changes--are discussed. Because many inside and outside the school community view school leadership as a moral endeavor and recognize the need to prepare prospective administrators to function as ethical practitioners, interest in this topic will continue to grow. (Contains 99 references.) (LMI)

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Preparing Ethical Leaders

Overviewing Current Efforts and Analyzing Forces That Have Shaped Them

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Paper presented at the annual meeting of the

University Council for Educational Administration

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PREPARING ETHICAL LEADERS:
OVERVIEWING CURRENT EFFORTS AND ANALYZING FORCES
THAT HAVE SHAPED THEM

Introduction

The belief that educational administrators should be ethical exemplars is not new. Nor is the assumption that administrator preparation programs should foster the development of a professional work force capable of upholding certain values and ideals. Indeed, since the early twentieth century, when universities began systematic efforts to train school leaders, ethical perspectives have implicitly influenced programmatic decisions. Today, however, professors of educational administration are showing an unprecedented amount of interest in explicit consideration of ethical issues by educators and students.

This paper reports on an investigation into efforts to address ethical issues in 42 University Council for Educational Administration (UCEA) institutions, describing their range of direct and indirect approaches, rationales, and perspectives. Further, drawing upon insights gained from this research and from a previous examination of historical trends in preparation programs, we discuss a number of factors that seem to have shaped current efforts and speculate about directions of academic programs in the future.

Our discussion begins with an overview of past approaches to ethics in educational administration programs, noting interrelationships between these approaches and various conceptions of the ideal school leader. In order to do this, we note literature that reveals values and behaviors considered desirable in school leaders and that describes specific efforts to cultivate people capable of manifesting such values and behaviors. This historical overview is followed by a report on our investigation that discusses general findings, highlighting several which suggest that many universities

are wrestling with the meaning of ethical leadership and seeking to discover ways to encourage students to engage in and reflect upon and critique various views and perspectives, to identify their own personal and professional values, to develop skill in moral reasoning, and to practice their profession in accord with their ethical commitments. Further, based upon our analysis of the data, we note themes which seem to be emerging in conceptions of ethical educational leadership and of appropriate preparatory experiences and we identify questions raised by consistencies and inconsistencies across responses. In the third part of the paper, we turn our attention to factors which seem to have influenced the current surge of interest in this topic. Arguing that the many changes in practice and scholarship have interacted to inspire an increase both in the number of courses dealing with ethics and in the range of approaches to this topic, we discuss the influence of demographic, organizational, ideological, political, and economic changes. In the last section, we draw conclusions based upon our research into both the current state of preparation programs and the factors influencing approaches to ethics in these programs, and we speculate about the future direction of such programs.

Ethical Ideals and Preparation Programs: An Overview

Mid-1800s to Early 1900s

Most reports on administrator preparation programs prior to 1900 center on the work of "two penetrating, practitioner-scholars, William Harold Payne and William Torrey Harris" (Culbertson, 1988, p. 4). It seems that these men were the most influential developers of a systematic approach to preparing people for leadership roles in schools. Undergirding their thinking (and, indeed, the thinking of most Americans of the time within and outside of education) was the expectation that school leaders should embrace values consonant with American ideals, widely accepted religious beliefs, and common cultural norms. Tyack and Hansot's (1982) choice of the title, Managers of Virtue, for their book on superintendents of this era reflects this expectation, as does Callahan and

Button's (1964) claim that school administrators of this era were "philosopher-educators" (p. 73).

Efforts to prepare such managers of virtue tended to revolve around a "Science of Pedagogics" (National Educational Association [NEA], 1885, cited in Culbertson, 1988, p. 4) developed by Payne, Harris, and their colleagues. For these scholars, "maxims or ethical maxims" provided "education's center of gravity" (NEA, 1985, cited in Culbertson, 1988, p. 4). Worthy of note is the fact that these ethical maxims were, for the most part, viewed as absolute, grounded in the beliefs that America was a land chosen by God to fulfill special purposes and that schools and their leaders had a central role to play in seeing that this country moved toward its destiny. Thus, ethical maxims oriented to "good" educational ends were inevitably linked with America's patriotic ideals and with the Judeo-Christian tradition (Tyack & Hansot, 1982).

Early 1900s

As the twentieth century unfolded, traditional societal values and those considered appropriate for educational leaders continued to be closely linked, becoming, however, less overtly religious and more oriented to the worlds of business and the factory. Morally "right" or "good" decisions, actions, and structures were those that promoted "efficiency . . . order and continuity" (Campbell, Fleming, Newell, & Bennion, 1987, p. 26) in the workplace, in schools, and in society as a whole. (See also Callahan, 1962; Callahan & Button, 1964; Button, 1966; Culbertson, 1988; Murphy, 1992, for discussions of educational values during this time period.) As in earlier years, administrator preparation programs (which, by now, were achieving a more formal status in colleges and universities [Murphy, 1992]) implicitly embraced these values, seeking simultaneously to prepare ethical administrators and to equip leaders to run economical, productive, efficient institutions.

During these years, explicit discussions of ethics *qua* ethics were noticeably absent from most educational administration programs. As Culbertson (1988), influenced by the writings of Auguste Comte, points out, educational programs in institutions of higher learning tended to consider the study

and scholarship of non-empirical issues as "useless" because they were ultimately unprovable.[1] This is not to say, however, that the promotion of certain values and ethical perspectives was not taking place. As Callahan (1962), Button (1966), Murphy (1992), and Beck and Murphy (1993) point out, "capitalist-industrialist values" (Murphy, 1992, p. 26) were both implicitly and explicitly central in efforts to prepare administrators. Thus, programs and courses aimed at training persons to manage schools "like a business enterprise . . . at minimum cost [and] like factories . . . at maximum efficiency" (Callahan & Button, 1964, p. 75) were, in point of fact, also encouraging administrators to embrace the ethical perspectives that would enable them to achieve these ends.

1930s through 1950s

By the late 1930s, a series of forces had knocked the naked values of efficiency and economy from their hegemonic position in education and in the institutions committed to preparing educational administrators. Interestingly, these forces, like those shaping educational values in earlier eras, emanated not from schools, but from scholarship in business and social science and from events surrounding the Great Depression and World War II. The writing of Chester Barnard (1938) and the research of Elton Mayo (1923; 1933; 1945), Fritz Roethlisberger (1941), and Mary Parker Follett (1920; 1930), and others sparked an interest in "the human element" (Campbell et al., 1987, p. 48) in management. And events in Europe before, during, and immediately after World War II introduced a concern with values linked to democracy and patriotism (Beck & Murphy, 1993).

These shifts in perspective altered, at times slightly and at times rather dramatically,

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[1] There did, of course, exist exceptions to this way of thinking. Eaton (1986) suggests that Cubberley (1916; 1923), although supportive of scientific management and its attendant values, was "not one of those who contributed to the excesses of the school efficiency movement so lucidly described by Raymond Callahan in his 1962 book Education and the Cult of Efficiency" (p. 33). Certainly Cubberley unabashedly argued that educational leaders must possess "strong character, broad sympathies, high purposes, fine culture, courage, exact training [as well as] executive skill" (1916). Dewey's (1916) work and his recommendations about approaches to schooling and to preparing educators also contrast with the prevailing trends of this period.

approaches to ethics in administrator preparation programs. In academic circles, scholars advocating fundamental changes in the social relationships within schools and between schools and society began to be increasingly influential. Campbell and his co-authors (1987) offer an extensive list of some who were most vocal during this period. After proclaiming John Dewey "the spiritual godfather of democratic administration" (p. 51), a phenomenon requiring that the leader "treat the school itself as a cooperative community" (Dewey, 1946, p. 64; quoted in Campbell et al., 1987, p. 51), they write:

> There were numerous other spokesmen for the cause of democratic leadership within the educational professorate during the first half of the twentieth century. Among the prominent professors who supported this approach to administration were individuals such as William F. Russell, Jesse Newlon, Paul Mort, and Ward Miller of Teachers College; Chicago's William Burton; Stanford's Grayson Kefauver and Jess Sears; Ohio State's Boyd Bode; Arthur Moehlman of the University of Michigan; and Wilbur Yauch of Northern Illinois State Teachers College. During the 1930s and 1940s, in particular, democratic values in education (and other aspects of American life) were also greatly promoted by social reconstructionists such as George Counts, William Heard Kilpatrick, Harold Rugg, and others associated with Teachers College and by the social and philosophical group at the University of Illinois, including Archibald Anderson, Kenneth Benne, B. Othanel Smith, and William O. Stanley. (p. 51)

In the institutions represented by these scholars, discussion of ethical principles supporting democratic leadership in schools became an overt part of the preparation experience. However, in a greater number of institutions, values linked to ethical democratic leadership were treated much more instrumentally. As Campbell and his colleagues (1987) note, "human relations research seemed to confirm empirically what supporters of democratic administration had believed for some time: namely, that organizational morale and productivity could be enhanced by humanistic leadership

practices" (p. 53). Moreover, the increasing complexity of the school leader's tasks required sharing of responsibility, not because of a commitment to people or democracy, but rather from sheer managerial necessity. Thus many professors in educational administration gave lip service to democratic and humane values and ethics linked to cooperation and social responsibility while actually continuing to espouse the productivity values so prevalent in preceding years.

1950s through the Mid-1960s

Before the 1950s, the prevailing view of administrator preparation was that training would and should "mirror dominant social values" (Culbertson, 1964, p. 309). Indeed, Getzels (1977) goes so far as to suggest that the ethical orientations of professors involved in administrator preparation programs was "isomorphic with the prevailing system of values" (p. 6, emphasis added) during the first half of the century. In the 1950s, something of a shift in this pattern occurred as the field of educational administration began to define itself self-consciously in response to two forces. In academic circles, scholars were committed to creating a "new science" (Culbertson, 1988, p. 15) of educational administration, a science built upon the belief that theories, tested and refined by "'value-free' inquiry" (p. 17), could "produce a foundation of scientifically supported (hypothetico-deductive) knowledge" (Crowson & McPherson, 1987, p. 47). In the world of practice, administrators seemed driven by a desire to be recognized as professionals with the same status as doctors or lawyers. These two aspirations converged nicely, for the prevailing assumption seemed to be that, as educational administration came to be defined by a commitment to rational, scientifically proven processes and behaviors, it would, in fact, receive greater professional recognition. Thus, academic programs, concerned with preparing people for entry into the profession sought to make "a conscious break from previous studies that were viewed as mired in 'social philosophy' (Halpin, 1958, p. xii), "[and to advocate] that science, cast in an objective, positivistic mould, could save the field from the philosophers, moralists, and other subjectivists" (Greenfield, 1988, p. 142). Thus,

"those who adhered strictly to the new school of thought focused upon the description and explanation of administrative phenomena and avoided prescriptive statements [about such non-scientific entities as ethics]" (Culbertson, 1964, p. 307), and professors in university-based programs often resisted giving "systematic attention to the role that the humanities can play in the preparation of educational administrators or more precisely to the relevance of ethics for administrative practice in education" (Immegart & Burroughs, 1970b, p. 7).

In spite of this orientation, a small group of scholars persisted in efforts to incorporate considerations of ethics into educational administration programs. The text edited by Immegart and Burroughs (1970a), cited above, contains transcripts of papers presented at a seminar sponsored by the University of Rochester on "Ethics and the School Administrator." Each of the contributors--Stephen Knezevich, Roy Dexheimer, Lewis Beck, John Walton, Theodore Brameld, Glenn Immegart, and John Burroughs--endorses the relevance of this topic for educational leaders and implicitly supports the notion that preparation programs should, in some way, include components on ethics (see also Farquhar, 1968). In this era, Daniel Griffiths (1959) had developed a concept of administration which, in many ways, embodies the belief that the leadership processes can be studied scientifically and perfected using the results of these studies. For him, the pivotal process--the key to administrative effectiveness and success--was decision-making. Consistent with the spirit of Griffiths' ideas, Knezevich (1970), Beck (1970), Walton (1970), and Immegart and Burroughs (1970b), insist that a knowledge of ethical principles can and should assist administrators in making decisions. Their work suggests that, when ethics was addressed in preparation programs of this era, it was typically viewed as a content area, the mastery of which could contribute to the development of a rational, scientific approach to leadership.

Early 1970s through mid-1980s

Three investigations into the state of administrator training suggest that the 1970s and early

1980s witnessed little change in the amount or type of attention to ethics. In their comprehensive overview of programs in the United States, Paula Silver, Dennis Spuck, and their colleagues (1978) sought to determine, among other things, the topics receiving the most attention. In designing the instrument to elicit information on this area, the researchers listed 40 topic areas to assist respondents in identifying those that were most salient. No items on this list dealt with ethics or with related areas such as values or moral issues in education. The very design of this study thus suggests the lack of emphasis on ethics in administrator preparation programs at the time, a lack confirmed by the 258 department chairs, 633 additional professors of educational administration, and 904 students who responded to the study.

A second study conducted by Robin Farquhar in 1978 (1981) produced similar findings. After surveying UCEA member institutions in an effort "to determine whether or not major university Departments of Educational Administration are offering learning opportunities concerned with ethics and, if so, why, what, for whom, how, by whom, and with what results" (p. 195), Farquhar concluded that little was being done in this area:

> Eighteen replies were received from the 48 universities contacted, a response rate of 37.5%. One suspects that the vast majority of those who did not reply had nothing to say on the subject. Of those that did reply, the comments of seven may be summarized as follows: ethics is an important topic and a neglected one; we don't do much, or anything, specifically in this area at our institution. (1981, p. 195)

Those who did in some way address ethics fell into two groups: "those [seven institutions] reporting that the subject of ethics is integrated throughout much of their programs, and those [four institutions] reporting distinct program components designed deliberately to focus on ethics" (p. 196). Within the former group, two reported that they "endeavor consciously to integrate ethics into much of what they teach" (p. 196, emphasis added). Respondents from the other schools within this group indicated that

"to the extent that ethics are treated it is done in an effortless and incidental way" (p. 196). Farquhar analyzed the courses offered in the institutions indicating that they addressed ethics in a concerted fashion according to the degree to which professors took an inductive or deductive approach to this topic, and, implicitly, according to the degree to which the emphasis of the course was theoretical or practical. He found that these courses ranged across a continuum, with philosophically oriented, deductive approaches at one end and with ethical principles inductively arrived at by consideration of practice at the other. Farquhar concluded that "ethics can and should be included in the formal preparation of educational administrators, [and] this is apparently not done widely or well at present" (p. 203).

Norton and Levan's (1987) review of "doctoral studies of students in educational administration programs in UCEA member institutions" (p. 21) indicates that Farquhar's analysis was correct--at least in regard to the number of courses dealing with ethical issues. Of the 665 educational administration courses taken by the 75 students serving as subjects in this study, not one had a title that would suggest a focus on ethics. In the general educational area, only one Philosophy of Education course was noted, and the data offered little indication that cognate coursework provided students an opportunity to wrestle with ethical issues.

The results of these studies coupled with evidence from earlier decades indicates that, for much of the century "inadequate attention has been given to the moral and ethical components and dimensions of administrative action" (Miklos, 1977-78, p. 4) in programs expressly intended to prepare the leaders of this nation's schools. This reality suggests that, despite the rhetoric about the need for administrators capable of navigating schools through waters awash in ethical dilemmas, we--as a field--have either not believed that moral competence is as important as political acumen or managerial technique, or we have not felt that ethics could or should be taught in professional

preparation programs.[2] In the next section, we discuss our investigation into the current state of ethics instruction in UCEA member institutions and note a dramatic increase of interest and effort in this area.

Ethics in Preparation Programs Today

During the fall of 1992, intrigued by our historical analyses of school administration--especially of preparation programs--and by what seemed to be an increased interest in ethics in administrative scholarship (e.g., Beck, 1992; Shapiro & Smith-Rosenberg, 1989; Slater, 1991; Starratt, 1991; Willower, 1988), we set out to replicate Farquhar's (1981) study.[3] With the exception of one question, our survey contained open-ended inquiries that allowed respondents to describe learning opportunities concerning ethics in their preparation programs. Surveys were sent to Department Chairs of the 50 UCEA institutions. In contrast to Farquhar's 37.5% response rate, 42 of these questionnaires were returned to us (84% response rate).

The survey opened with our only forced-choice question: "In your preparation program, to what extent is your department offering learning opportunities concerned with ethics?" Respondents were asked to choose between answers ranging from "not at all" to "a great deal." The breakdown of responses is offered in Table 1.

--Insert Table 1 here--

Because these are self-reports, they offer only a weak indicator of an increased amount of attention to this topic. However, the lengthy answers provided by respondents to the open-ended questions that

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[2] In spite of the general inattention to ethics, there were, of course, a few people and programs attempting to include this topic. For the most part, they seemed to borrow approaches from either philosophy, the classics, or law (see, e.g., Farquhar, 1981; Immegart & Burroughs, 1970a.

[3] Our original intent was to update the instrument from Farquhar's study. However, since it was impossible to locate a copy of that protocol, we developed our own. Professor Farquhar reviewed our survey instrument and indicated that it sought the same types of data he had used in his investigation. He offered several suggestions that helped us to expand the questions and refine the wording in several places.

followed offer evidence that many institutions are making concerted efforts to address ethical issues in their curricular offerings.

As we analyzed the comments of department chairpersons (or, in a few cases, of other professors with more direct knowledge of ethics offerings), we were struck by the recurrence of certain affirmations and assumptions. It seemed as if certain ideas--about ethics and educational administration, about the role of academic programs in this area, and about the ways this role might be fulfilled--were taking hold of the minds and hearts of professors and inspiring them to seek to devise programs consistent with their beliefs. We discuss below a number of themes that emerged from our analysis of these professors' responses.

Assumptions about Ethics and Educational Administration

When Farquhar conducted his study 25 years ago, he interpreted the low response rate to indicate little interest in the whole topic of ethics and educational administration. If his assessment was accurate, it would be reasonable to infer, from the high rate of response we received, that this situation has changed and that the moral dimensions of leadership are, today, being given more serious consideration in academic circles.[4] As we considered the rationales offered as to why departments were or were not dealing with ethics, we found that respondents tended to see at least three links between ethics and educational administration.

Ethical problems and school leadership. Eight respondents made explicit references to the fact that they, their colleagues, and students had come to believe that many problems facing administrators were either fundamentally ethical in nature or had ethical components. One professor

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[4] Other evidence also exists to support this assertion. Chroniclers of trends in the profession (e.g., Culbertson, 1988; Murphy, 1993; Slater, 1991; Willower, 1988) have noted an increased interest in ethics and values. Concomitantly, some of the highly visible national reform reports (e.g., National Policy Board for Educational Administration, 1989) call for renewed attention to these topics. Furthermore, an expanding amount of scholarship is being devoted to ethics in administration as evidenced by a number of new publications in this area.

indicated that, in his view, these problems were not sufficiently complex to merit special attention to ethics in his institution's course of study. However, for seven persons within this group, discussions of ethics and values--within preparation programs--were important because they could assist leaders in coping effectively with these problems. The following comments are typical of those offered by this group:

> School leaders have no professional training in this, but they have to deal with the problems every day.
>
> Administrators are faced with ethics issues all the time; how to approach them and giving some advanced thought to them will help them cope.
>
> Numbers of local school administrators have gotten into deep trouble by unethical actions.

For this group, the decision to pay attention to ethics within their preparation courses seemed to be a pragmatic one. Recognizing the practical need for administrators to be able to reason about these issues and to make judicious decisions, they indicated that their institutions were, in some ways, attempting to meet this need.[5]

Increased interest in ethics and trends in scholarship and policy. A second group of respondents offered slightly less practice-oriented rationales for their faculties' increasing willingness to examine ethical issues. Emphasizing that the Danforth Foundation and the UCEA had developed policy statements acknowledging ethics as an important arena for scholarship and discussion and that several well-known scholars (e.g., Sergiovanni, 1992; Strike, Haller, & Soltis, 1988). These individuals indicated that their institutions were responding to this emphasis. Implicit in their statements was the notion that trends in academia played an important role in shaping their research and teaching interests. Thus, while they did not discount the importance of ethics for practicing

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[5] We believe that this focus is reinforced by the increasing attention being given to the practice dimensions of schooling in the post-behavioral era of administrative preparation. (Murphy, 1992; 1993).

educators, they did not indicate that a concern with relevance to practice was a dominant force shaping their programs.[6] Seven noted that "developing literature and interest in this subject," "emphasis in the field, reform statements, and practice," and a "general feeling of faculty members that there should be an [ethics] course" were prompting their faculties to consider adding ethical components to their programs. Five respondents who reported that their institutions were already active in this area credited "reform literature and the influence of the national scene" and "faculty interests" as inspiring efforts to incorporate discussions of ethics into existing courses and, in some instances, to develop courses concentrating specifically on values and moral reasoning.

Educational administration as a fundamentally ethical endeavor. Interestingly, fourteen professors, in discussing reasons for increased attention to ethics in their programs, wrote explicitly of a belief held by them and their colleagues that educational leadership is, at its core, an ethical endeavor. These people argued that any efforts to prepare individuals for this field must, therefore, focus on developing the ability of students to think and act in morally appropriate ways. Three articulate comments nicely summarize this perspective. One respondent wrote:

> Education is a moral enterprise. The leadership of schools (as with leadership of other such enterprises) requires a vision, an agenda for activities and outcomes which tends to draw its strength from a basic set of beliefs. Ethical behavior is crucial in operationalizing that agenda or vision successfully.

Another, in offering the rationale for her institution's developing program, noted:

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[6] Murphy (1992), buttressing his comments with references from Bridges (1977), Mann (1975), Mulkeen and Cooper (1989), Muth (1989), Crowson and McPherson (1987), and the American Association of School Administrators (1960), notes that the tendency of university-based preparation programs to be more oriented to scholarship than practice has existed for some time. We were, therefore, not surprised that respondents noted scholarly trends as a factor influencing their curricula. We were, however, surprised by the number who emphasized that a thoughtful consideration of the needs of practice and of the very nature of educational administration had guided the thinking of their faculties.

> Education is very much a valuing process. It is expected to transmit values while being the focus of conflicting values within society. The administrator needs to understand how values affect his/her own behavior and the importance of developing a personal set of values. Then the administrator is better able to lead the school in identifying and fostering ethical behavior in carrying out its missions.

Yet another respondent wrote:

> Administration is basically about making moral choices--routine choices are easy and require little or no ethical examination. The other ones engage the administrator in a major way.

This perception, expressed by one-third of those answering our survey, indicates a shift in thinking about leadership and about legitimate scholarship and teaching which can inform and develop leaders. Apparently the belief that "the perfect administrator would be one who could perfectly separate fact from value" (Foster, 1984, p. 105) is no longer the normative assumption in many departments of educational administration.

Beliefs About the Role of Preparation Programs in Developing Ethical Leaders

Not only do many professors of educational administration comfortably espouse the idea that leadership within schools requires an ability to think and act ethically, but they also seem to be seeking to develop ways to devote some portion of their curricula to encouraging consideration of moral decision making and practice. In the following sections, we discuss several patterns in the data about the appropriate role of preparation programs in this area. We begin by examining responses that express the belief that departments would not and should not attempt to deal with ethics. Next, we focus on statements that suggest that certain faculties are uncertain or divided about this issue, and we conclude with an examination of statements that indicate strong departmental support for including ethics--in some way--in the preparation experience.

Little activity and little support of ethics as a part of the curriculum. Of the 42 respondents,

only seven indicated that they were doing little (or nothing) in the area of ethics and that they had no plans to explore ways to incorporate this topic into their program offerings. As we analyzed the various statements about why programs did, should, or would not incorporate ethics into the curriculum, we found only four which indicated that they did not see the need for this emphasis. Statements by two professors suggested that their departments had, in fact, made a conscious choice about the direction of their programs and that ethics offerings were not a part of their plans. One underscored his institution's commitment to examining "psychological," not "philosophical," foundations. Another, describing colleagues as "utilitarians," indicated that her department's emphasis was "narrowly professional--concerned with what and how, not why." Others, while not entirely dismissing the importance of this area, suggested that they were not dealing with ethics in the curriculum simply because there was no faculty interest and/or little room in the curriculum due to state-mandated requirements.

Support for movement in the area of ethics. In contrast to those with no interest in incorporating administrative ethics into their curricula, five respondents who did not rate their programs as being attuned to this issue reported that changes were possibly or "probably" going to occur which would bring this topic into a more central place. Four indicated that their institutions were making specific plans to do more work with the moral dimensions of administration. One noted that, because of the "general feeling of faculty members that there should be a course," such plans were being made. This professor requested information on activities in other universities so that these could be incorporated into the planning. Attaching a detailed set of syllabi, another chairperson reported that, in the program which her institution was developing, "an ethics course as a part of the required core" had been proposed.

Faculty support for activity that is underway. Of the 26 professors who reported that their departments were somewhat or very active in this area, one indicated that this activity was not

entirely supported by members of her department. Although she reported having had "some support" for a course on ethics, she nevertheless noted that she had to contend with a colleague "who complained it was a useless course in that I couldn't teach someone to be 'ethical.'"

In contrast, 19 wrote directly of widespread support among their faculties for such an effort. Their comments confirmed a point noted earlier: people in both academic and practitioner circles are beginning to view administration as more than a technical, objective endeavor and are considering ways to promote ethical thought and practice. The following statements are illustrative of this view. One chairperson wrote:

> We are moving from a traditional manager in training orientation to a focus on the education of intellectual-moral-reflective leaders. Leadership is about courage, passion, and belief, and implementing these values to benefit children and the common good. At _____, we understand that a society in political, social, and economic transition needed to examine preparation programs driven by industrial values.

Another respondent emphasized that, after a period of "general faculty discussion and a process of program content development," a consensus regarding the importance of ethics was reached:

> The department faculty concluded after a two plus year period of the development work on appropriate core and specialization content that ethics was <u>core</u> to all leadership preparation.

Yet another affirmed that, in his department, "a small, but critical mass of university and school based educators" demonstrated "strong commitments" to the following idea:

> Beliefs, values, and human interests are at the core of human activity. Leadership is the exercise of significant and responsible influence in human organizations with purpose and impact on the lives and welfare of human beings. Part (probably the most important part) of this responsibility, we believe, is to be able to cogently argue for, develop the warrants for, the core values/purposes of the educational organization. This is particularly important for

compulsory public school in a pluralistic democracy.

Programmatic Responses to Increased Interest in Ethics

In Farquhar's (1981) study, representatives of seven institutions offered comments which "may be summarized as follows: ethics is an important topic and a neglected one; we don't do much or anything, specifically in this area at our institution" (p. 195). In contrast, eleven institutions in his study indicated that they were, in some way, attempting to address ethics in their educational administration programs. Discussing the various forms of these efforts, Farquhar noted that five within this group seemed to embrace the position

> that matters related to ethics arise naturally in virtually all aspects of their preparation programs wherein the primary focus is on some other subjects; ethical concerns intrude during practical or clinical experience, during discussion of cases and simulations, and during regular courses through consideration such as ethical responsibilities in the supervisory relationship, ethical uses of personal data, and ethical business relationships. Thus in these programs to the extent that ethics are treated it is done in an effortless and incidental way. (p. 196, emphasis added)

Farquhar noted that "two institutions . . . reportedly endeavor consciously to integrate ethics into much of what they teach" (p. 196, emphasis added) and that four "have components within their administrator preparation programs that are deliberately and distinctly focused on the subject of ethics" (p. 196, emphasis added). The responses indicating a concerted effort to address ethics represented 33% of Farquhar's respondents and 12.5% of the population.

Like Farquhar, we found that programmatic responses fell into four general categories. A small number indicated no activity; several reported incidental treatment; a large number indicated that their faculties consciously integrated attention to ethical issues into various courses; and quite a few wrote of specific courses, some required and some elective, which dealt, in a focused manner,

with administrative ethics and values. In the four sections which follow we describe efforts that fall into each of these categories.

Little activity in the area of ethics. As noted earlier, one respondent indicated that his institution did nothing in the area of ethics in its administration programs,[7] and seven reported that their institutions were doing little or nothing and that they had no plans to change. Nine others perceived their programs as doing "very little" in this area. Of this group, two noted courses outside of the administrative curriculum where students might get some exposure to ethics. The comments of others suggested that the prevailing view is that an awareness of moral issues and of ways to think about such things is something that students will absorb in the course of their preparation. The words of one respondent nicely sum up this view:

> Ethics is presumed to be "picked up" as a "natural" outgrowth of instrumental studies--no one isolates it. There's no room in certification requirements. If a commitment to what "works" for kids is ethics, then it pervades the entire program.

The thinking underlying these apparently "effortless and incidental" approaches to ethics seems to have at least two threads running through it. One is hinted at in the words cited above. This is the belief an ethical leader is one who does his or her job effectively and that a preparatory program can best serve that end by focusing on the more instrumental dimensions of leadership. A second thread revolves around the idea that the ability to think and act in moral ways is something better "caught" than "taught." One professor expressed this belief explicitly, while others, by their statements that ethical "issues come up in 'regular' courses," imply that the type of knowledge needed for moral reasoning is somehow qualitatively different from that which is necessary for good administrative

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[7] Interestingly, several other respondents--when asked if they knew of other institutions that might be addressing the issue of ethics--referred us to another professor at this same institution. Because this is a very large university, it is possible that some activity is occurring in this area but that the person answering our survey was unaware of it.

practice.

Conscious efforts to integrate ethics into the curriculum. Twelve respondents indicated that, in their institutions, faculty were making a concerted effort to integrate ethics into other courses within their curricula. Many underscored the seriousness with which they were undertaking this challenge by describing--in detail--the courses which had "strong ethics components," and several included syllabi which bore witness to the fact that texts and readings included works explicitly dealing with values and moral reasoning.[8] Interestingly, different institutions seemed to feel that ethics "fit" more appropriately into some courses than others. Four respondents specifically spoke of efforts to incorporate discussions of this topic into classes dealing with school law. Two, in turn, emphasized that they considered ethics to be a topic best addressed in philosophy of education courses. The largest number emphasized the importance of some consideration of ethics in courses designed to help practitioners make wise, judicious decisions. The words of one respondent nicely capture the thinking of the six professors who embraced this view:

> We work ethics into current courses in two ways (some courses more than others obviously). First, values in educational administration is a topic treated in our organization course--specifically different approaches to values are considered and the theory[ies] behind valuations is/are examined. Second in courses on decision making, specific choices between competing values become the focus of the course. Efforts to examine optimum procedures for considering decision options in ways that reflect value choices are a major focus.

We were intrigued by the facts that the faculty of four institutions link ethical reasoning with legal reasoning, and that six seem to view ethics as useful in supplying principles to help guide

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[8] In a second part of this study we collected syllabi and other written descriptions of program material from 17 institutions that either offered specific courses in ethics or were making conscious efforts to devote portions of other courses to ethical issues. Analysis of these documents reinforces the conclusions drawn from the analysis of the questionnaire (see Beck & Murphy, forthcoming).

administrative decisions. On the one hand, the reality that ten respondents seem to think of ethical decision making as a critical--if not central--leadership task indicates that the ideas of those who sought to create a rational science of administration are still influential in academic circles. On the other hand, the fact that only one-fourth of the respondents explicitly wrote of ethics as something of value because they served the purpose of objectively weighing alternatives in the problem-solving process suggests that faculties may be beginning to view moral practice as something intrinsically valuable in school leaders.

Courses focusing on ethics, values, and moral leadership. Respondents from seventeen institutions stated that they currently offer courses that focus specifically on administrative ethics.[9] One other noted that her department is revising its program "to incorporate moral/ethical dimensions into [its] core of seminars required at the doctoral level." Five professors expressly noted that ethics courses are required in at least one of their degree programs, and two stated that all students in all programs are expected to take courses in this area.

The courses--as described by respondents--vary in their approaches to ethics. Some seem to concentrate upon ways in which an awareness of ethical principles can enhance decision-making and problem solving. One, described as a required seminar for doctoral students, was entitled "Ethics and Educational Decision-making." Taught by a professor specializing in policy studies, "the seminar examines ethics from a philosophical perspective but also includes a more current organizational studies examination of issues." In another institution, students taking "Analytical Studies in Educational Administration," "analyze ethical dilemmas and write their own professional code of ethics." Several respondents noted that cases and/or incidents from actual practice experiences provide a basis for discussions of ways in which administrators do and should deal with problems and

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[9] A number of universities that fell into the "somewhat" and "great deal" categories offered separate courses in ethics but also reported efforts to integrate this topic into other courses in their programs.

complex situations.

Several other respondents described approaches which suggested that they were attempting to expand their focus beyond ethical problem solving. One stated:

> There is an emphasis on creating a cohort of participants who operate as a learning community. This can only be done through bringing the mind, heart, and hand together. Thus, the ethics of human interaction is lived as we learn to value diversity as we create our version of a learning community of the future. (emphasis in original response)

Another noted, "We have as one of six core areas--meaning," and indicated that "coursework and qualifying examination content in the area of ethics" were planned to address issues related to meanings attached to education and its leadership.

The facts that over one-third of the institutions represented in this investigation had courses on ethics and that quite a few required students to take these in at least some degree programs seem to further confirm our contention that shifts have occurred in the place of ethics in the field of educational administration. The reality that ethics and values are important enough to merit places within our curriculum suggests that, as a field, we are expanding our views of what constitutes good school leadership. This change may also indicate a certain confidence, a coming-of-age of educational administration as a profession and as a field of scholarly inquiry. As we have noted in earlier work (e.g., Beck, 1994; Beck & Murphy, 1993; Murphy, 1992), education has historically looked to disciplines other than itself to define what constitutes good scholarship. Perhaps, in asserting that thinking and acting ethically are "a big part of the job of leadership" and that academic programs can and must support these activities, we are beginning to look at the challenges that face our particular field and to develop ways to address these challenges systematically.[10]

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[10] Recently calls along these lines have been made by Miklos (1990) and Sergiovanni (1992, 1993b).

Searching for Explanations for the Increased Interest in Ethics

Our data indicate that educational administration faculties have changed their views about the role of ethics instruction in the preparation of school leaders. Once dismissed as irrelevant because they did not lend themselves to empirical verification, values are now being acknowledged in many academic departments and, in not a few instances, are assuming a central place in scholarship and teaching. In this section, we speculate on reasons for this rather dramatic shift. We argue that demographic, political, organizational, and academic changes, occurring in a relatively short span of time, combined to propel ethics into a prominent place in discussions of educational leadership. In the paragraphs which follow, we overview some of these changes and suggest ways they may have helped both to reshape conceptions of ethics in administration and to legitimize the place of ethics in preparation programs for school leaders.

Demographic Changes and the Push for Attention to Ethics

The past quarter of a century has witnessed an unparalleled number of changes in the circumstances of the children and families that schools are charged with serving. Minority enrollment in schools is rising, as is the percentage of less advantaged youngsters (Quality Education for Minorities Project, 1990; Carnegie Council on Adolescent Development, 1989). There is a rapid increase in the number of non-English speaking students (Quality Education for Minorities Project, 1990). The traditional two-parent family, with one parent employed and the other at home to care for children, is an anomaly (Wagstaff & Gallagher, 1990), and more than 20 percent of U.S. children live in poverty (Kirst, McLaughlin, & Massell, 1989; Peterson, 1993). Accompanying and often exacerbated by these changes have been increases in youthful substance abuse and adolescent sexual activity (Carnegie Council on Adolescent Development, 1989; Wagstaff & Gallagher, 1990), dramatic increases in youthful violence, and increasingly wide achievement gaps between African-American and Latino students and their white counterparts (Astuto, 1990).

These changes have, in effect, "unraveled" (Beck & Murphy, 1993, p. 181) traditional ways of thinking about education and its policies and structures. As a society, we are being forced to face the fact that many policies and structures and systems all too often perpetuate inequity, however often unintentionally, by advantaging those from privileged circumstances and disadvantaging others. In facing this reality, many scholars and policy makers have come to believe that school provides the best and most logical place to redress such injustice. Thus, in recent years, educators have found themselves at the center of a number of social movements. As educators seek--at times frantically--to identify their role in the reconstruction of society and, at the same time, to discover functional ways to deal with rapidly changing populations of students and parents, they find themselves face to face with fundamental questions about equity, freedom, character, justice, and the like. Thoughtful educators are continually challenged to consider and defend their values and to ensure that decisions and structures are consistent with espoused ethical commitments. These teachers and principals bring these issues with them as they embark on professional training and thus force preparation programs to acknowledge the importance of developing competence in moral reasoning.

Demographic changes in another arena have also, in all likelihood, contributed to the willingness of academic programs to deal with ethics. As Ortiz and Marshall (1988; see also Schmuck, 1987) note, the number of women in administrative and academic positions has increased rather dramatically since mid-century.[11] These scholars, along with Gilligan (1982), Pitner (1981), Shakeshaft (1987), Noddings (1984; 1992), Astin and Leland (1991), Miller (1986), and Hampel (1988), emphasize that women often have a different orientation toward leadership goals and strategies. Reflecting on research on this topic, Sergiovanni (1992) describes these differences in the

[11] It is important to point out that Ortiz and Marshall (1988) emphasize that, although more women occupy positions in K-12 administration, policy-making arenas, and university faculties, they still represent only a small percentage of the total workforce in these areas. At the university level, for example, McCarthy and her colleagues (1988) report that women hold about 11% of faculty positions in departments of school administration, up from 3% in 1972.

following way:

> Men tend to emphasize individual relationships, individual achievement, power as a source for controlling events and people, independence, authority, and set procedures. Women, by contrast, tend to emphasize successful relationships, affiliation, power as the means to achieve shared goals, connectedness, authenticity, and personal creativity. For most men, achievement has to do with the accomplishment of goals; for most women, achievement has to do with the building of connections between and among people. (p. 136)

This orientation toward the relational dimensions of education has built into it an overt concern with certain moral and ethical issues. Insofar as women see the development of caring school communities as an important goal, they are likely to view the values and moral perspectives which support this goal as legitimate and important. As women assume increasingly prominent places in academic and practical arenas, these perspectives are likely to receive more attention from researchers, practicing leaders, and those concerned with their preparation. Thus, we believe that the rise in the number of women in leadership positions has helped to move ethics into a more central place in educational administration programs.[12]

Political changes and increased attention to ethics. Each of the demographic shifts noted above was supported and accompanied by a range of political changes, many of which force policy makers, practicing educators, and scholars to think deeply and seriously about values and actual and desirable ethical commitments. Campbell, Fleming, Newell, & Bennion (1987), Kluger (1977), Ravitch (1983), and others point out that the 1954 Brown vs. Board of Education decision forced educators to join judges, attorneys, law-makers, and other government officials in discussing, debating, and, eventually, making decisions based upon conceptions of justice, equity, freedom, and

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[12] This assertion is reinforced by the fact that, of the seventeen courses reflected in the syllabi we received, eight are taught by women.

equality. The very nature of these topics means that these interactions must raise questions about values and moral commitments and about ways to order actions so that they are consistent with espoused ethics.

Although the Brown decision focused on increasing opportunities for those disenfranchised because of race, its impact on ethics, politics, and education was more all-encompassing. As questions about equity, excellence, individual rights, and the public good were raised in various political arenas, persons in schools found themselves forced to consider the intended and unintended impact of policies, programs, structures, curricula, and pedagogical strategies on women, the homeless, the poor, gays and lesbians, and others who might be considered underrepresented, if not marginalized. Issues such as sexuality education, the treatment of pregnant and parenting teens, tracking, and the like--once discussed in functional and instrumental terms--became imbued with moral significance (see, e.g., Oakes, 1985; Vinovskis, 1988; Weinstein, 1989). Educators had to consider the values underlying their decisions and their impact on human lives and relationships, on various cultural groups, and on society as a whole. They had to clarify, as never before, their understanding of education's purposes (Sergiovanni, 1992; Starratt, 1991; Vaill, 1984) and to defend their actions as they related to these purposes. Faced with demands for help in this area, preparation programs seem to be responding by developing more courses and experiences to assist prospective leaders in developing skills in moral reasoning.

Giroux (1988) points out another political shift that also forced educational leaders to become more adept in thinking about ethics and values and in defending their positions from a moral perspective. He argues that the rise of "right wing ideology" as a viable political position challenges people in educational leadership positions to develop thoughtful rationales for their activities that respond to concerns raised by "various right-wing spokespersons, in and out of the government, [who] have become quite aggressive in pushing a program for schools to address and teach a

particular set of moral values and virtues" (p. 42). Giroux notes that members of this conservative group have unashamedly based their arguments upon their commitment to certain ethical perspectives and, in so doing, have created a politically powerful agenda to guide educational practice. His analysis of the power of their rhetoric is provocative. Noting that a central theme in many of the statements offered by "educators such as Secretary of Education William Bennett" is the "notion of character formation" (p. 43), Giroux writes:

> The values at the heart of such character formation have been provided by Secretary Bennett in his listing of the Reagan administration's most desirable moral characteristics. These include: "thoughtfulness, kindness, honesty, respect for the law, knowing right from wrong, respect for parents and teacher, diligence, self-sacrifice, hard work, fairness, self-discipline, and love of country." (Bennett, 1985, p. B2, quoted p. 43)

Giroux underscores the fact that many of the ideas espoused by Bennett and others have widespread, general appeal even for those who might not share all of the conclusions and commitments attached to them by the Religious Right, and that therein lies the potential for tremendous impact on schools. He argues that educators must be aware of their own values and that they must be able to articulately define the basis and implications of those values for schooling if they are to be able to respond to pressures exerted by articulate conservatives. We suspect that the actual and potential impact of "the right-wing discourse on ethics" (p. 45) has helped to shape discussions of ethics in administrator preparation programs by pushing value-laden concepts into the center of educational debate and by forcing persons who disagree with neo-conservative ideology to develop their own understanding of the moral values driving their work.

Organizational changes and ethics in preparation programs. Prior to the early 1900s, schools tended to be organized as community centers, even as families, and many of the ethical principles associated with these entities seemed to permeate the thought and actions of teachers, parents,

students, and others with an interest in education. With the advent of the Industrial Revolution, a new organizational model assumed a more prominent place. Bureaucracy--with its commitment to hierarchical lines of authority, to clearly specified roles and responsibilities, and to rational operating procedures that would result in effective, efficient, economical achievement of goals--became the preferred structure (Beck & Murphy, 1993; Campbell et al., 1987). Although proponents of this model did not overtly embrace a particular ethical perspective, several were embedded in the principles underlying bureaucratic structures which, at least indirectly, seemed to shape administrator preparation programs. The commitment to objectivity, as we have noted earlier, implied that issues of values were irrelevant in organizations and that their leaders therefore did not need to devote time to studying such phenomena. The concern with efficiency and economy took on almost religious proportions (see, e.g., Callahan, 1962) and carried with it an unspoken commitment to utilitarian ethics. Further, the faith that hierarchical structures were best suggested a concomitant belief that persons at the top of organizational structures were, by virtue of knowledge and position, those best equipped to make decisions for those below them. This assumption certainly has ethical implications in that it carries with it beliefs about the bases of the values and rights of individuals.

With the advent of "the information society of the twenty-first century" (Beck & Murphy, 1993, p. 184), a new form of organization is emerging to replace bureaucracy as the preferred model (Murphy, 1991). This new model tends to be heterarchical and to emphasize a diffusion of responsibilities, shared rights, and collaboration. As this new model has become the focus of educational planning and policy (see, e.g., Barth, 1990; Beck & Murphy, 1993; Clark & Meloy, 1989; Sergiovanni, 1992; 1993a; 1993b), new ethical assumptions have been implicitly and explicitly introduced into these arenas. Sergiovanni (1992), for example, suggests that, in new organizational structures, leaders must depend upon "moral authority as a basis of leadership" (p. 15). Barth (1990), Beck (1994), Beck and Murphy (1993), and others join him in asserting that leaders in these

structures must focus on the meaning and value of service and must embrace ethical perspectives consistent with commitments to seek the well-being of others, of the larger organization, and of society as a whole. Noddings (1992) has articulately argued that an ethic of caring must become a central tenet in the organization of schooling, a view supported by Starratt (1991), who also suggests that ethics of critique and justice must play a pivotal role in the thinking and activity of educators. We assert that, as scholars and practitioners have thoughtfully considered ways to create new types of organizations, they have had to think more directly about the ethical perspectives needed to sustain these forms. This, in our view, is another force that has contributed to the increased attention to ethics in educational administration programs across the country.

Ideological changes in the academic arena and ethics in educational administration programs. As noted earlier, several of the institutions in our investigation indicated that trends in scholarship--trends that legitimized ethics as a knowledge base for school leaders--prompted efforts to incorporate classes dealing with moral reasoning and administrative practice into their curriculum. Here we examine the academic context which, it seems, has helped to make ethics an acceptable topic for research and teaching.

Reflecting on ideological shifts in the academic arena, Starratt (1991) notes:

> The social sciences are undergoing a major shift away from a dogmatic positivism that relegates ethics and morality to a stereotyped realm of personal preferences, prejudices, and tastes insupportable by scientific argument, toward an acknowledgement of organizational and public life as a legitimate arena of moral striving and human fulfillment. (p. 185)

Concurring with this perspective, Dokecki (1990) credits the work of philosopher Richard Bernstein (1971; 1976; 1983; 1986) as an important force in moving discussions of ethical practice into the mainstream of academia. Describing Bernstein as "one of the most incisive critics of positivism-empiricism's claim to be the royal road to truth" (p. 157), he notes that "Bernstein has

attempted to re-establish classical Greek philosophy's functional link between practice and knowledge, a link that he believes the positivist approach has helped to undercut" (p. 157). Dokecki suggests that an emphasis on linking knowledge and practice requires focusing on what Hodgkinson (1991) calls "conscious reflective intentional action" (p. 113), or praxis. He further suggests that a scholarly interest in praxis requires that academics seek to investigate "all of the experiences, activities, constructs, and artifacts that would not ever have existed if human beings had not existed . . . [in short] the realm of the human" (Polkinghorne, 1988, p. 289, quoted by Dokecki, 1990, p. 165). Ethical perspectives, commitments to values, and beliefs about morality are a part of this realm of the human. As such, they have become legitimate topics for discussion, debate, and research by a host of scholars who consider themselves as post-positivistic in their orientation.

Several trends in educational administration that reflect a post-positivistic orientation have been especially influential in moving ethics into a more central place in educational administration. Schon's work on reflective practice (1983; 1987; 1991) has done much to recognize that sense-making processes--including the attributing of value and the determining of moral courses of action--influence practical activities. He urges that people seeking to prepare administrators must study and seek to develop these processes and, further, that they must encourage students to develop their own ability to look within and to thoughtfully consider their beliefs, assumptions, and the actions they generate.

Feminist scholarship has been discussed at some length in earlier sections. This, however, represents another vein of work that has done much to legitimate attention to ethics in educational arenas. Critiques of traditional administrative theory and research and of typical emphases of preparation programs (e.g., Eaker & Van Galen, 1993; Shakeshaft, 1987; Noddings, 1992; Shapiro & Smith-Rosenberg, 1989) have focused, among other things, on the perfunctory treatment of ethics and have called for a broader orientation in our field. Similarly, critiques and calls issued by critical theorists (e.g., Apple, 1982; Bates, 1984; Foster, 1986; Giroux, 1988) have challenged scholars to

consider the ethical implications of their research and teaching and, especially, the impact of their work on society. Starratt's (1991) words capture this emphasis nicely:

> The point of th[e] critical stance is to uncover which group has the advantage over the other, how things got to be the way they are, and to expose how situations are structured and language used so as to maintain the legitimacy of social arrangements. By uncovering inherent injustice or dehumanization imbedded in the language and structures of society, critical analysts invite others to act to redress such injustice. Hence their basic stance is ethical for they are dealing with questions of social justice and human dignity. (1991, p. 189, emphasis added)

The reality that scholars representing several ideological perspectives have begun to talk and write about ethics and to insist that an adequate understanding of education's structures and processes must include attention to the morality of policies and actions, has helped to legitimize ethics in academia. Coupled with the other forces discussed above, these scholars have contributed to a reconceptualization of preparation that includes some emphasis on moral competence.

Closing Thoughts

Analyses of trends in educational administration (e.g., Beck & Murphy, 1993; Campbell et al., 1987; Murphy, 1991; 1992) suggest that those which are supported by practitioners, scholars, and people outside of schools are most likely to have a profound influence on thought, policy, and practice. We contend that viewing school leadership as a moral endeavor and seeking to prepare prospective administrators to function as ethical practioners are two trends that have widespread support from many forces. Our investigation reveals that the field is already responding to these concepts, insofar as departments of educational administration are developing a variety of learning opportunities in the area of ethics and values. Because support for such developments comes from a wide range of sources, we predict that interest in this topic will continue to swell and that, if this

study were to be replicated twenty-five years hence, researchers would uncover widespread beliefs that administrators must be equipped to think and act ethically and to develop structures and policies which support consciously chosen, morally sound values and outcomes.

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Table 1

Perceptions of Departmental Concern with Providing Learning Opportunities Dealing with Ethics

Response	Number of Institutions	Percentage of Total
not at all	1	2.5
very little	16	38.0
somewhat	21	50.0
a great deal	4	9.5
totals	42	100.0

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